

Geo C. Smith

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

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[No. 1.]

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THOUGHTS ON RELIGION.

Under what false appearances and deceptive forms has religion been presented to mankind. How much pains have been taken to give her a captivating aspect, and to accommodate her to the wishes or caprice of the beholder. Men appear to have been disposed to think, either, that religion possesses no natural charms, or that none but themselves were able to appreciate her excellencies, or set them off to advantage. The first supposition is obviously false, as it is calculated to debase the object which they profess to admire; and the last has too much of vanity in it, to give it currency among the rational part of the world. It is practically saying, "we are the best judges of real excellence. We have taken upon ourselves to accommodate you with what we know that you will admire. You may now contemplate the heavenly object before you; admire her flowing robes, her holy lawn, and her glittering diadem." Alas, how forgetful we are, that real beauty and excellence need no outward decorations, and that the more they are muffled and shrouded, the less are they capable of being clearly perceived and properly realized.

The wise men of this world form views of religion peculiar to themselves, and present her to others in a form most agreeable to their own perverted taste. "We must insist upon the necessity of the public institutions of religion, because from them government derives its stability and permanence." These persons are not always the most moral and virtuous of the community. They may be deeply read in state-policy; and considering its success as their supreme object, they bend their whole attention towards its attainment, and will avail themselves of every aid which they can enlist or press into their service. With them, every thing divine or human must act in the service of their favorite scheme. Thus, religion is to be made a servile menial to political artifice. It is to serve as a state-engine, whose powerful operations shall engage every beholder; and whose astonishing effects shall agitate and unnerve the mind, while low cunning gains time to play its successful legerdemain. This is really degrading to the character of religion. She is not vain nor ostentatious; but certainly will never consent to be a slave. Religion is the advocate of true liberty; it is from her righteous precepts, that government takes its most useful character, and its most durable form. But religion, while it seeks the most extensive

good, will never sanction sinister purposes, nor give countenance to measures that have no higher object than self-aggrandizement.

Another class of men seem to fancy, that religion is a business of taste, and that it must be made subservient to their pleasures. They have taken it into their service wholly on these conditions, and they grow tired of it, and dismiss it, whenever they fail to realize their expectations. The world, wicked as it is, is still so far persuaded of the value of religion, that, though it has not the reality, it will have the semblance of it. It is willing to be religious in its own way, especially when it is fashionable to be so. Make religion as showy, as splendid, and as tasteful, as the most refined and elegant taste can dictate, and all is well. This idea, however, is absurd. Piety was never subject to set fashions or studied forms. It never makes a disgraceful compromise with pride, affectation or vain-glory. It demands the exercise of the deepest humility; and requires, that the affections should be detached from a world whose "fashion passeth away," and fixed upon him, "whom to know is life eternal."

If we would contemplate religion as she is, and find her where she usually resides, we must adopt different maxims, and pursue an opposite course. We are not to expect to see her, "glittering in gems, or gay with woven gold." We shall not find her upon the house-top, nor at the corners of the street, proclaiming her own worth. When she gives alms, we shall hear no sound of the trumpet announcing the deed. You will see religion in humble attire, wearing the ornament of "a meek and quiet spirit." You will see her accompanying the faithful Abraham in an act of pious obedience. You will follow her footsteps into the lonely cottage, whose inmates are famine and death. You will recognize her by her placid countenance, amidst war and confusion. You will see her at the death-bed of a friend, at the tomb of the dearest relatives; and while with one hand she points downward to the inanimate body of a parent, a husband, or a child, with the other she directs you upward to heaven where lives the destroyer of death. You will trace her to the closet, where "the world is shut out, and thought called home," from whence ascends the sacred incense of pious prayer, and where the soul holds intercourse with God. If "persecuted," you will not find her "forsaken." If, like Jesus, "she have not where to lay her head," and like her ancient de-

fenders, she "wanders about in sheep-skins and goat-skins, afflicted, desolate, tormented; yet even in these circumstances, she possesses consolation which the world cannot give; consolations to which the gay, the thoughtless, and the proud are utter strangers. "The world's dread laugh, which scarce the firm philosopher can scorn," affects her not. Wise in her purposes, prudent in her measures, and determined in her resolutions, she pursues "the path of the just, which shines brighter and brighter," as she progresses, till her unwearied feet arrive at "the city, whose builder and maker is God."

[For the Christian Intelligencer.]

TO THE CHRISTIAN PUBLIC.

The readers of the Intelligencer will recollect that in my last reply to Justus, published in the 19th No. of the last vol. I promised to say something in address to the publick, on his inquiry about the "real dangers" by which we may warn men to avoid sin, even the sin of murder. I did not choose to prolong the controversy with Justus, for reasons hinted at in the conclusion of my last communication to him. And further, I had said enough, and more than was necessary, to show that nothing which he had brought forward bore as an objection against my sermon. The circumstance that many live and die without experiencing the saving benefit of the spiritual reign of Christ, is not inconsistent with any single sentence in the sermon; neither is a *belief* or *disbelief* of a limited future punishment. Respecting the subject of future punishment, if men are in any condition hereafter which requires further suffering to humble them, and prepare them to receive the instructions of the Divine Teacher, such suffering they will of course undergo. But that any will, in a future state, be in such a condition as to require them to undergo miseries there, I have never yet seen proved from the scriptures; neither have I found any direct scripture proof that such will *not* be the condition of some. Consequently, when in my communications to Justus, I stated that I neither believed nor denied the doctrine of a future disciplinary punishment, the statement was true; it was made without any equivocation, or secret evasion of mind. Nor did this statement proceed from a wavering or unsettled state of mind. On this subject, after much study, and the reading of much controversy, my mind is settled; settled in a strong conviction, that whether some men will or will not, need to pass through an intermediate state of punishment in a future world, to prepare them to come under the government of divine love and peace, is not revealed in the scriptures. Since then Infinite Wisdom has not

seen fit to give us any direct revelation upon this subject. I feel no anxiety to grow great in *guessing* about it. I choose rather to make the word of God the man of my counsel, and not to be very wise on questions in Theology, upon which *that* gives no decisive testimony. I do not mean by this to intimate that those who have taken sides and warmly disputed on this question, do not pay equal deference with myself to the word of God. They have doubtless been satisfied, some that they have found scripture testimony directly proving, and others that they have found it directly *disproving*, the doctrine of future punishment. But while they are satisfied, each one that the Bible supports the side he has taken on this subject, and opposes the other, I am as fully satisfied that it supports neither.

Here the objector will complain, that though I cannot tell sinners that they will not be punished in the future state, yet I cannot assure them that they will be. "Of what *real dangers* then, he will ask, "can you warn transgressors?" To this question I answer, I can preach to men such dangers as the Bible, and observation, and experience, authorize me to preach. Though the Bible does not inform us whether any will be in such a condition of character in a future state as to need punishment there to humble them, yet it does not fail to give us abundant and positive proof that *every man shall be compensated according to his deserts*. And it promises rewards and threatens punishments of such a kind, and places them in such a state, as that they will have the strongest influence upon the conduct of man. It proves beyond controversy that this present state is a state of retribution. It declares positively, that "There is a God that judgeth in the earth." And that "The righteous shall be recompensed in the earth; much more the wicked and the sinner."

Of what *danger* did the first threatening in the Bible warn man, as the consequence of transgression? It said, "The day thou (sinnest) thou shalt surely die." It was not told Adam that he might have a life of 930 years, during which he might continue to sin, and never be punished till he should come into another world. Nor ever be punished at all, if he would repent any time before he should leave this world. "The day thou eatest thereof, thou shalt surely die." And when Adam had sinned, the Supreme Lawgiver and Judge did not defer judgment until he had removed the sinner into another world; but he called him to judgment the very day he had transgressed. Nor was there any intimation given that this judgment was only designed to bind him over to a more terrible tribunal, far distant in futurity, when all who should proceed from his loins would be arraigned together with

him : but judgment appears to have been passed in full, and sentence pronounced according to the law which had been given. And the whole sentence pronounced was to be executed *in the earth*. So the testimony informs us, or I would not have said it.

We will notice the second instance of God's pronouncing sentence upon a sinner. And this is a case of high crime, even the murder of a brother, without having received from him any injury or provocation. Hear the full sentence pronounced by the judge. "And he said, what hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be *on the earth*." I know that this is nothing like the judgment which sounds forth against sinners from modern *pulpit eloquence*. But "shall not the judge of all the earth do right?" The sentence, however, was so severe, that Cain cried out, "My punishment is greater than I can bear."

The third instance of which particular record is made of the execution of a special punishment upon the wicked, is that of a general judgment, or judgment upon the whole world, excepting Noah and his family. "And God saw that the wickedness of man was great in the earth.—And the Lord said, I will destroy man whom I have created, from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air." But Noah found grace in the eyes of the Lord." Then when this sentence had been put into execution, it is thus recorded; "And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark." Here the testimony no more proves that the men of that generation were to be punished in the future world, than it proves that the cattle and creeping things were. It proves that they were destroyed from the earth, and so it leaves them : and let us not be overmuch wise above what is written.

"But if they went right into happiness," say my opposers, "then the curse rather fell upon Noah than upon the wicked world; for they were taken right into heaven, while he was kept longer here in this world of suffering. Whereas the scripture saith that "Noah found grace in the eyes of the Lord."—*If they went right into happiness!*—It is an idea, as I have before shown, for which I do not contend. I am prepared to prove, by the testimony of the Holy Spirit, what their

final state will be :—that the final state of all rational beings in the universe, whether above the earth, on the earth, or under it, will be a state of submission to God, and reconciliation to him. (See 1 Cor. 15. 22—28. Eph. 1. 9—11. Col. 1. 20. Phil. 2. 9—11. 1 Tim. 2. 3—6. Heb. 2. 8, 9. 1 John, 4. 14. Isa. 53. 11. Rev. 5. 13.) But concerning the state into which the Antediluvians went the next moment after they were destroyed, the scriptures do not inform me, and therefore, *I do not know*. Since, however, there are some who would wish to argue on this subject by way of *inference*, we will attend to their argument. And for the sake of seeing what they will do at reasoning, we will suppose the idea true which they were going to strike against, viz. that the inhabitants of the old world underwent no punishment after death;—that what they suffered in their sins in this life, and at death, together with that display of divine power which brings them to find themselves in existence again, proved sufficient to humble them at the feet of their God and Saviour, so that they need no more punishment to fit them to receive a Saviour's grace. Against this supposition, which, if it cannot be proved true, cannot be proved false, what is the argument? It is this. "It cannot be that the antediluvians were fitted for an introduction into happiness without punishment in another world, for then it was rather a *curse* to Noah to be continued here in this world of trouble;—whereas the record saith that he "found grace" in being preserved alive." But why, pray tell us, why was their happiness in another world, any curse to Noah? Was righteous Noah possessed of so wicked a disposition, that those who had been wicked and miserable being made righteous and happy, would make *him* more miserable? "No;" you answer. "We will state our argument in a different form.

If all men are thrown upon the arms of divine grace, and receive the favour of God, and the happiness of heaven, immediately after death, then the sooner they leave this world, the better for them; it is a *curse* to be kept long here. Therefore such a supposition cannot be true, because the scripture informs us that it was a *favour* to Noah to have his life prolonged." Well, let us examine this argument. You believe that the *righteous* are surely happy immediately after death. Noah was righteous. Therefore, if he had been drowned with the rest, *he*, to be sure, would have entered right into perfect happiness. Now your statement is, If men are to be happy immediately after death, it is a *curse* to them to be continued longer here. Noah, you allow, would have gone right into happiness, if he had perished in the flood. Consequently, your argument is, that it was a *curse* to Noah to be kept alive, be-

cause he was sure of heaven whenever he died. Yet the scriptures reckon that the prolongation of his life was a *favour*. Thus the controversy lies between my opposers and the scriptures; and they must see to it themselves.

As Noah was called a righteous or just man, limitarians themselves will not allow that he would have been miserable after death, if he had perished in the flood. Yet it was called a favor to him to have his life preserved. Hence it appears that the preservation of life was considered a great favour; and death, especially when inflicted as a punishment for sin, by a terrible and public calamity, was deemed the greatest of evils,—without any reference to a future state, either of happiness or misery. Therefore, when I am informed by sacred history, that the special punishment which God inflicted upon the antediluvians was a dreadful destruction from the face of the earth by a universal deluge, I am disposed to receive the testimony, and be satisfied with it as it stands. And when, in another part of the scriptures, I am informed that it is the good will and purpose of my Father and their Father, my God and their God, to bring those same people into a holy and happy state in another world, be that effected sooner or later, I am disposed to receive this testimony likewise, and to rejoice that it is so: not considering that this revelation in the least derogates from that testimony, which considers the signal destruction of those people from the face of the earth a dreadful punishment upon them. And if any venture to add to one part of the testimony, especially if they add to the one part so as to deny the other, we will say in the language of the prophet, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

As I have written enough for one No. of this paper, I will defer the rest to another communication.

S. COBB.

Waterville, April 14, 1826.

[For the Christian Intelligencer.]

SUPERSTITION.

Apologue, fable, poesy, and parable,
Are false, but may be rendered also true
By those who sow them in a land that's arable.
'Tis wonderful what fable will not do!
'Tis said it makes reality more bearable;
But what's reality? Who has its clue?
Philosophy? No; she too much affects.
Religion? Yes; but which of all her sects?

BYRON.

Most men agree in saying, *superstition can make no part of a perfect system of theology*. Yet so it is, most men have incorporated with their creeds a greater or less number of *absurdities*, which originate in downright superstition. So true is this remark, we frequently meet with individuals who profess a very commendable degree of liberality,

yet are obviously afraid of reading, or listening to the discussion of some particular questions, lest *reason* should upset their favorite tenets, and they should be *convinced* contrary to their will. The cause of this is, as I apprehend, they receive their religion *by the lump*. It comes to them in an artificial system of *deductions*, so blended together as to make one general mass of parts which are inseparable, without more labor than most people are willing, or can afford to bestow in that way, like an estate devised with all its incumbrances; and is received with similar feelings as does the heir receive a fortune—in *full assurance of a competency* to answer all his *own necessities*. Under such an impression, they feel but little disposed to inquire into the *particulars* of their patrimony, and much less to trouble themselves about the *validity* of their devisor's title to it, or in other words, to trace these deductions to their premises,—for so long as they are convinced there is enough of it for their own support, they feel but little ambition to enlarge such an *income*. If any husbandry is used, it seldom extends beyond a selfish system of *defensive* calculation for the present moment, without embracing one solitary effort to improvement. And as for the injunctions of *charity*, with which it is incumbered, they require only an *interchange* of favorable conclusions with *those exclusively*, who have inherited a *similar*, or the *same legacy*. This last is a very peculiar feature of superstitious theology, which characterises the religions of a *very great* portion of our reputed best people, who profess to abhor superstition with the most seemingly sincere feelings; and shall therefore receive particular attention at another time.

Is it not obvious to every one, that however sound, orthodox or morally correct any system of religion may be in truth, it is blank superstition for one to confide in it farther than he can comprehend its principles? This idea is perfectly consistent with, and explanatory of that grand distinction, which exists in *reality*, between the moral duties of mankind, or *morality*, and every other system of reputed theology which differs from them, or exacts more. Superstition is in truth the *substance of things not seen*. It is a blind faith unsupported by reason, originating in error and maintained by bigotry; and therefore, when not immediately connected with any favorite position under consideration, most men disclaim the propriety of building upon it. But how often do they resort to it by way of argument, in support of tenets which otherwise must fall to the ground? To explain one mystery, they adduce testimony which is of itself no less mysterious, and then say, *believe*, or *be damned*, like the liar who makes a tough story appear the more plausible, by comparing it with other falsehoods. But this never need be done in support of *truth* and *morality*.

Morality requires no foreign and unnatural proofs in her service, or in explanation of her principles. She builds her structure upon *reason* and *common sense* alone, and carries conviction home to the heart, alike regardless of fear and affection. She goes hand in hand with *Nature*, and dreads no foe, save superstition. "Her seat is the bosom of God, her voice the harmony of the world, all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power, both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent admiring her as the mother of their peace and joy." This is the *only theology* that can enable one to be ready always to give an answer to every man that asketh him a reason of the hope that is in him. All systems which do not thus qualify their votaries to answer, are superstitious, and cannot be true, but ought to be abandoned.

THEOPHILANTHROPIST.

CHRISTIAN INTELLIGENCER.

PORTLAND.....SATURDAY JUNE 3, 1826.

"TAKE HEED HOW YE HEAR."

It is not the design of this publication, as some people have uncharitably surmised, to prevent people from attending public worship on the Sabbath, by occupying their attention at home. We do, most sincerely, recommend a careful and constant observance of religious services, both in the temple, and in all other appropriate places. It would be very unpleasant to learn that any person neglected the sanctuary, on account of a religious paper, which was intended to prepare the mind, for hearing the word to greater advantage.

But there are many who may be edified and blest, by perusing these pages, that cannot enjoy the benefit of a public ministry. Of this class are the aged—the infirm—the sick—and such as are necessarily detained at home, or reside at so great a distance from the place of worship, as not to be able to attend. To all such, who encourage our work, we shall endeavor to communicate as profitable lessons of religious and moral instruction, as could be learned from the sacred desk. We shall present them with the promises, consolations, and encouragements of the gospel.

This paper, if carefully examined, and preserved for repeated perusal, may answer valuable purposes in families. It may be consulted, at all times, even when it would be inconvenient to visit a preacher in person. It will serve as a constant preacher—resident in the bosom of families—teaching the purest doctrine and the most wholesome precepts. It will expose vice and immorality in all their forms, with the merciful intention of deterring the inex-

perienced from running into the vortex of ruin, even if the habitually vicious cannot be reclaimed.

But to return to our subject.—We not only recommend a punctual attendance on public worship, but insist on the importance of taking heed how we hear. Every hearer of the word, should be prepared to make a useful, personal application of the discourses which are delivered. He should watch himself with a holy jealousy, lest he do injustice to the speaker, by accusing him of personal invective, when it is in truth, his only motive, to expose pride, hypocrisy, immorality, and vices in general, without the least intention of making personal allusions. We cannot express our views on this subject, so happily, as in the language of the admirable J. S. Buckminster, whose character will hold a conspicuous place in the records of fame, as long as virtue, talents, and moral dignity are duly appreciated on earth. These are his words—

"It would be amusing, if it were not so humiliating, to hear the observations of some men, when they have listened to a discourse, full of pointed applications. They complacently imagine, that one man must have felt this passage, and another have been struck by so direct a reference. Many retire expressing the conviction, that such exhortations, as those they have been hearing, cannot fail of doing good, and wonder at the insensibility of mankind, or at the courage of the preacher. But let us only imagine, that every one of our hearers were employed in making applications for the rest, and what a curious scene of absurdity would be presented; and what a strange contrivance to be unprofitable, would be the art of preaching! Every one would be employed in showing how another ought to be affected, and yet no one could be improved; for, with all this grave concern for the good of others, each would neglect the only being, whom he has it always in his power to correct.

"Though the addresses from the pulpit are necessarily general, yet they ought not to be heard without personal application. The faithful hearer never comes up to the sanctuary, to please himself with general declamation against the ungodly. He is not seeking to evade reproof, nor does he take care always to allow as much as possible to the license of the speaker, and the authorized tone of the profession. Every description which gives him an image of himself, is a signal to him for reflection. Every exhibition of christian perfection, is to him an incitement and a reproach; every picture of human depravity is to him a suggestion of gratitude for his own past preservation, and an admonition to take heed lest he fall, for the future."

Candid reader; will you seriously meditate on these important intimations, carefully cultivate the affections of your own heart, and assist in reforming others, by first experiencing the benefits of a genuine reformation.

ELIAS SMITH.

It will be perceived by the following Extract from the *Boston Galaxy*, that Mr. *Elias Smith* has turned again to his old rope-walk doctrine. This is the third time, he has formally renounced the doctrine of impartial grace. It is really humiliating, both to those whom he leaves, and those with whom he unites, that a man of his reputed information, should be so childish and versatile in his conduct and sentiments. His want of *stability* has been the occasion of that coldness and neglect, which he has witnessed in his brethren.

Writing to his friend, Elder H., Mr. Smith says—

"As to the final salvation of all men: after great study and prayerful search of the Scriptures, particularly the New Testament, I am satisfied the N. T. does not teach that doctrine. It is not true, as it does not produce that effect on those who receive it, which the Apostles' doctrine produced. Their doctrine, (when received) produced a change on all who loved it. Universalism produces no change for the better in such as receive and love it. Experience of the Apostles' doctrine will do without any thing else—Universalism will not do without something else—Christ in you the hope of glory. I do not know there is any Universalism in me; I believe the old leaven is all purged out by the new. I believe if you were to see and hear me, you would find me in the same doctrine and spirit, as when I first preached in the *Rope-Walk*, &c.

Almost three years ago, I renounced Universalism in your hearing; and had all the ministers and others, stood in the same spirit you and some others stood in, without doubt my mind would, before now, progressed to where it now is. But the opposition discouraged me, and I partially receded, but have never been satisfied as before."

It is evident from the above, either that Mr. Smith was vastly over-rated, formerly, in point of talents, or that his mind is strangely enervated. There is neither strength, connexion nor consistency in what he writes. It would be a waste of time, to take much pains in exposing those fallacies which must be instantly detected by every careful reader.

What weight does our unfortunate and fickle-minded brother suppose his bare assertions will have in the judgment of candid men; especially, when it is considered, that he is only repeating what he has before stated, and as frequently denied and refuted. His mere assertions against our doctrine, are of no more consequence now, than his famous arguments, in what he called his *Grand Conclusion*, were, in favor of it, two years ago. All the feelings we have upon the subject are, that we pity, sincerely pity the man, who by such instability and inconstancy, exposes himself to the distrust and suspicion of every body. We think he exhibits more weakness than wickedness, and is entitled to the compassion of every Christian.

What shall we suppose Mr. Smith means by saying, that "experience of the Apostles' doctrine will do without any thing else; but Universalism will not do without something else"; (i. e.) without "Christ in you the hope of glory?" Does he mean what his words import, that *experience* will do, without Christ? We suspect that the reason for his renouncing Universalism as well as his old new-light doc-

trine, was, that he undertook to make the *profession* of it do, without any thing else!

But the whole mystery of this affair is revealed, when Mr. Smith informs his brother H—, that he should not have embraced Universalism again, after renouncing it about three years ago, had it not been for the opposition with which he met, among the ministers and others! "*Ah, there's the rub.*" And why does he not candidly tell his friend, that he has again left the Universalists, because they can place no confidence, in such a fluctuating, unstable preacher? We really hope Mr. Smith will be hailed with feelings congenial with his own, by his Baptist brethren; for, unless that is the case, we fear he will profess a doctrine, which ought to stand without his aid, or be abandoned by able, firm and enlightened minds. As we have ever manifested sentiments of unmingled friendship towards our ex-brother and his family, we desire to say nothing in these remarks, which shall even wear the appearance of unkindness. May he enjoy peace and comfort in a sincere profession of what he *believes*, if indeed, he is not bewildered in *skepticism*.

REV. A. KINSMAN—BACKSLIDDEN.

We learn by an article in *Zion's Herald*, copied from a late number of the *Northern Spectator*, that Rev. *Aaron Kinsman*, of Wells, Vt. has publicly renounced the doctrine of Universal Salvation, of which he had been a preacher for about six years. This Mr. Kinsman was formerly a preacher of the Christian Order, as they were called, as established by the ministry of Mr. Elias Smith.

We believe Mr. Kinsman to be a sincere, good-hearted man; and do not question his motives in *backsliding* from the truth. But if his *returning to that*, which he once left with *disgust*, carries any argument with it, in favor of its truth, our opposers are welcome to such support. It fulfils the prediction, that *some* shall depart from the faith of Christ, giving heed to seducing spirits and doctrines of demons.

THE POWER OF TRUTH.

"The doctrine—the doctrine of the gospel is the grand means appointed by God for the reformation of the world. Says St. Paul, the Gospel *is the power of God* unto salvation." It is, in itself, when properly inculcated, a moral energy entering into the very heart, and with resistless power, working reconciliation to God, and love to man. Like the truth which burst on the overwhelmed and astonished sons of Jacob, when in the court of Pharaoh, the once persecuted Joseph made himself known to them, the truth revealed in the gospel can subdue the will and lead the affections captive. It is not by repeating the catalogue of moral precepts, it is not by exhortations, however earnest, that the preacher, may really reform his hearers; his duty is not so

much to tell them to be virtuous and pious, as to render them so. He must apply those *motives* that come directly home to men's bosoms, and by a natural influence govern their feelings.

Go, examine the fearful, mistrustful wretch, who shrinks even from the thought of his Almighty Sovereign,—convince him that God is his unalterable Friend, his faithful Parent, and how soon will you remember the cause of his alienation! Go to the thoughtless, ungrateful prodigal, who lives on the bounties of his forgotten Father, awaken him to a sense of the tender mercy that watches over him, and he will be ungrateful no longer. And even the sullen miscreant, whom repeated crimes have driven to despair of the love of Heaven, will raise his once haggard eye, now filling with unusual hope, and melting contrition, to that gracious Sovereign, whose redeeming voice speaks *peace on earth, and good will towards men.*"

Sermon of H. Ballou, 2d.

CHARGE TO MINISTERS.

"Never enter the pulpit without having a subject well digested in your own mind, and so methodically arranged, as to be easily and distinctly comprehended by your audience. Take special care that your subject is adapted to the occasion; and studiously avoid a perpetual sameness in your public communications. Monotony, either in matter or manner, will soon become tiresome and even disgusting. You must bring forth "things new as well as old." Be careful, therefore, that you do not move in a small circle; but let the range of your investigations be extensive, that a profitable variety of matter, and a pleasing copiousness of description, may characterize your discourses.

"Let all your discourses have a practical tendency. Endeavour so to apply them, as to form the most powerful persuasive to the practice of piety and moral virtue. Study to bring your hearers "into the obedience of faith;" and in recommending a holy life, press home the inducements to it by tender and moving appeals to the understanding and the heart. Both rewards and punishments must be skilfully marshalled before the mind. Faithfully warn those who wallow in dissipation, and commit "all uncleanness with greediness." Call upon them "to repent and believe the gospel." The scriptures denounce upon them "a horrible tempest," "wrath, tribulation and anguish, upon every soul of man that doeth evil." Speak to the ungodly of these things, plainly, solemnly, and affectionately. But be exceedingly careful that the retributions you describe, be not too distant to alarm,

or too disproportioned to be credited. The denunciation of infinite evil, of interminable misery, will excite, at least in the multitude, no terror. It is too monstrous, too inapplicable to finite creatures and actions, to obtain an influential credence. Sinners are stupid and purblind creatures, and to be seen and felt, evils must be brought near them, even to the very door of their hearts."

S. Streeter.

A GOOD PROPOSAL.

Friend Streeter—I am much pleased with the contemplated alteration in your *Intelligencer*. If it is carried into effect, I think it will enlarge your list of subscribers, by rendering it convenient to preserve the publication from injury; and what is of greater importance, serve to spread the truth, as it is in Jesus, to a greater number of our fellow men.

I hold myself accountable to you for the subscribers which I procure. You may, therefore, erase the names from your list, which I sent you last year, and direct six Nos. to me, by mail. If all your Agents, who can do it conveniently, would adopt this method, and attend to the distribution of the papers for which they obtain subscribers, I think it would free your mind from much anxiety and trouble, without any injury to themselves.

To all the lovers of truth, who wish not to tax the editor with any unnecessary embarrassment, I would recommend, through the columns of the *Intelligencer*, that they procure no subscribers for whom they are not willing to be responsible; and, that they make payment at the commencement of each volume. By adopting this plan in future, as far as possible, much trouble will be prevented, both with the Editor and his Agents.

A. HATCH.

Lebanon, (Me.) May 27, 1826.

It will be recollected that the annual session of the *Eastern Association of Universalists* is to be held at UNION, (Me.) on the last Wednesday and Thursday of the present month. It is hoped that all Societies in the connexion will take proper and seasonable measures to send Delegates, agreeably to the hints of our correspondent published on the last page of this day's paper.

NOTICE.

We contemplate employing an Agent to attend the Eastern Association, expressly for the purpose of adjusting accounts for the *Christian Intelligencer*, and to receive *New Subscribers*. It is hoped, therefore, that our friends in various parts of this State, will bear this notice in mind, and forward dues, as far as may be convenient.

NOTICE.—For the purpose of giving our Agents time to make returns of alterations, &c. we shall not issue our next number till the 24th inst. being *three weeks* from this day; after which it will be published as usual, every other week.

POETRY.

THE FUNERAL AT SEA.

No breeze was on the mirror wave—
The spangled pennant idly hung,
As in the burial of the brave,
Wide o'er the sea our requiem rung;
No 'scutcheon glittered on his breast—
No coffin cased his senseless clay—
No kindred heard his last request,
His prayer for one, far, far away.

Slow roll'd the smoke of funeral gun
O'er ocean's tranquil blue—
An instant veil'd the blood red sun,
As near the wave it drew;
Then mingling with the fleecy clouds
On which the bright beam darted;
It seem'd to form a golden shroud
For the spirit of him departed.

I mark'd the circling ripples rise,
As in the sea the body fell;
They seem'd to shake the evening skies,
Reflected in the trembling swell;
Like them his being passed away—
He ruffled life's proud scene—
Then like them ceased, and few could say
That he or they had been.

[For the Christian Intelligencer.]

THE ASSOCIATION.

Mr. Streeter—I noticed in your last paper an article relating to the Eastern Association—that it is to be holden at *Union*, in this State, on the 28th and 29th of June. Would it not be well, to remind our friends, belonging to this Association, of the importance of taking due measures, to send Delegates and Letters to that meeting. It is the opinion of several intelligent persons, that those Societies, which are at a great distance from the place of the meeting, ought to give something towards defraying the expenses of their Delegate. A mere *trifle* from each member of the Society, would make an aggregate, which would greatly lighten the expense of an individual. It is hoped that some of our preachers in this State, who reside at a distance from *Union*, will be chosen Delegates to the Association, and receive some assistance from their societies towards defraying an expense which would otherwise be oppressive. Should these hints receive proper attention, I will engage, for one, to do something decent, towards defraying the cost of travelling, &c.

A Citizen of New Gloucester.

THE SWearer's PRAYER ANSWERED. A poor wretch, while in the act of charging a rock of coal in one of the pits at ———, prayed, (for in truth a swearer does pray) that God might *damn* his eyes, if what he said was not true; and while he yet spoke, it exploded, unexpectedly, and lodged its contents immediately in his eyes! "Swear not at all."

FENELON.

A person talking to Fenelon upon the subject of the criminal laws of France, and approving of the many executions which had taken place under it, in opposition to the arguments of the archbishop, said, "I maintain that such persons are unfit to live." "But, my friend," said Fenelon, "you do not reflect that they are still more unfit to die."

"A GOOD CONSCIENCE. How sweet the slumbers of him who lies down on his pillow and reviews the transactions of every day without condemning himself. A good conscience is the firmest opiate. *Materia Medica* cannot supply one, half so efficacious and pleasant; and all the nabobs together, if they were to unite their fortunes in one general contribution, could not purchase a similar one."

MARRIED,

In this town, by Rev. Mr. Streeter, Mr. Jonas Davis to Miss Mary Elizabeth, daughter of Capt. John Skillings.
By Elder Rand, Mr. Royal Williams to Miss Betsy D. Stetson.

OBITUARY.

In this town, on the evening of the 19th ult. of a pulmonary consumption, Mr. EDWARD RACKLEFF, aged 28. It is no more than justice to the memory of this enterprising and worthy young man, to record, in this public manner, an epitome of his general character: for his loss will be duly realized by an enlightened community, as well as deeply and mournfully lamented by his aged parents and near relatives. Being possessed of a cheerful disposition, Mr. R. formed an extensive circle of acquaintance, for a person in his situation in life; and in the interchange of the social affections, engaged the esteem and friendship of all who knew him. In his mercantile pursuits he was remarkably active, industrious, correct and successful; rendering his affability of deportment, diligence in business, and promptitude in performing engagements, an example worthy of imitation. During his last illness, Mr. R. was admirably calm and resigned. Though he manifested a natural desire to live, he gave no indications of fear or alarm at the prospect of approaching dissolution. No murmur of discontent was discoverable; but a patient resignation to the pleasure of that Being, in whose infinite benevolence he confided. Possessing his mental powers, in unsparing vigor to the last moment, he died without a struggle or a groan—gently sinking into the sleep of death, as the wasting taper glimmers and dies away in its socket.—Yes, as in life Edward was respected and beloved by all, so in death, as he deeply and tearfully lamented.

In Norway, Mr. EBENEZER COBB, aged 67. He was an upright christian Universalist, and perfectly resigned to God; during a painful illness. Many opposers of his doctrine who visited him, acknowledge that he was a good and happy man.

In Hallowell, on the 29th ult. Capt. SAMUEL STINCHFIELD, of Leeds, aged 43 years. It rarely falls to our lot to witness the death of a man so highly and universally beloved by the large circle of his acquaintance. Capt. S. was esteemed by all as one of the best citizens of the town in which he resided. He was one of the most industrious, laborious and enterprising men in this quarter of the State. Accustomed to scenes of adversity and prosperity, both by sea and land, he was neither elated by the one, nor disheartened by the other. He was calm and even in his temper, liberal and diffusive in his charity, and regular and exemplary in his deportment. He had for many years been a professor of the christian religion, the theory of which he reduced to practice in his intercourse with society. He was a firm believer, and an able advocate of universal grace & salvation through the merits of a crucified Redeemer.—*Advocate*.

Just Published and for sale at this Office,
A SERMON

Preached at the Installation of the Rev. T. G. FARNSWORTH, in Haverhill, (Mass.) By H. BALLOU, 2d. together with the delivery of the Scriptures and Charge, by Rev. S. STREETER, and the R. Hand of Fellowship and Address to Society, by Rev. T. WHITTEMORE.—Price 25 cents.

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RUSSELL STREETER, EDITOR.